

DESTINY

The Magazine of National Life



Photograph by Harold M. Lambert

SPANNING TIME

Faith Builds a Bridge Across the Gulf of Time
(See Inside Cover)

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The Way of Faith

WITHOUT FAITH life would be pointless and dreary, filled with constant agitations disturbing one's peace of mind, for the essence of faith is confidence and trust. We lay down to slumber at the close of the day in full assurance that another day will dawn when we shall awaken with renewed vigor after a refreshing sleep to take up anew the tasks which lie before us. Faith in the continuity of existing things, as well as in the integrity of our fellowmen, is a vital factor in human experience.

But above and beyond this there is a faith that transcends all mundane affairs — faith that builds a bridge across the gulf of time, reaching out into the future when frustrations and inanity, sickness and sorrow, violence and all other forms of evil will give way to the rule of righteousness. No matter how deep the gulf is or how rugged the intervening terrain may be, faith in God and in His statements recorded in His Word concerning His purposes will carry one across the deepest chasm and over the swiftest streams. One having such a faith is granted the privilege of beholding in vision things to come which satisfy the heart and strengthen the soul.

Because the faith of a righteous man supplies an inward, unwavering assurance of the attainment of that for which he longs, he is convinced of the reality of coming things which as yet he cannot see or even fully comprehend. His faith enables him to lay hold upon the truth that God is faithful and all His promises will come to pass regardless of how difficult the way may be or how insurmountable the obstacles may appear to be which encumber his pathway.

It was faith that led Noah, who was warned of God of a coming disaster the magnitude of which no one was able to determine, to build an ark so that he and his family might be saved from destruction. It was by faith, as he trusted God, that Abraham left his home, not knowing where he was going when God issued the command to him to depart out of Ur of the Chaldees. Without exception all the great personalities of the Holy Scriptures acted upon faith as they carried on their labors, inspired by the hope engendered by the promises of God (see Hebrews, eleventh chapter). By their faith they built a bridge over the stream of time and gained God's approval because of their implicit trust in Him.

Yet none of them received the ultimate fulfillment of the promises God had made to each one,

for the realization of their hopes could not come about until all the faithful were ready to inherit the promised blessings together. Speaking of the roster of those who were men and women of great faith, given in the eleventh chapter of Hebrews (to which list many more names have been added during the Christian Dispensation), the statement is made: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect [*i.e.*, experience the complete realization of their hopes]" (Heb. 11: 39-40).

Trust is still the essential motivation in the overcoming Christian's walk, for the day when faith will be fully rewarded is still somewhat future. Meantime, every overcomer is invited to appropriate for himself the truth that all things are working together for good in behalf of those who love the Lord and are the called according to His purpose (Rom. 8: 28). Therefore, there need be no fear or doubt in the hearts of those who have placed their full confidence in His Word, for that Word is sufficient assurance of the coming fulfillment of all His promises, for which they willingly and patiently wait.

Through discipline and denial the overcomers gain spiritual strength and thereby they come into possession of the degree of sustaining faith that is equal to every challenge and surmounts all difficulties. The inadequacies, the turmoil and the maladministration of the closing days of the present order seem as nothing in comparison to the dawn of that day coming when the knowledge of the Lord will overflow the earth as the waters cover the sea. Knowing all this to be true through experience, Paul could state with conviction: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18).

Those who have overcoming faith look beyond the immediate present to the glorious age to come when those who have placed their whole trust in the Lord will awaken in His likeness to enter into and partake of the glories and blessings of His restored Kingdom upon the earth. Thus, faith builds a bridge across the intervening gulf, over which those who have a firmly-based hope are able to pass as the Spirit of God bears witness with their spirit concerning the certainty of things to come.

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THE MARCH OF HISTORY

Geophysical Year

THE 18-months International Geophysical Year commenced at 8 P.M. on June 30, 1957, and will continue until the end of the year 1958. A great explosion on the sun took place on June 28, 1957, and enveloped the earth hours later with vast magnetic storms. As stated in a news report:

"The solar explosion, or flare, erupted in perfect timing to launch the international geophysical year (IGY) — a great head-to-toe check-up of the earth and space by scientists of 64 nations."

One radio commentator, in broadcasting the news of this vast geyser of gas, radiation and atomic particles occurring as it did at this time, referred to it as just a coincidence. But was it?

The scientists of the world are now engaged in an intense study of the earth, the heavens and outer space. Is God unmindful of the tremendous preparations men of science have been making to study that which He has created? Or was this, on the other hand, an act of recognition to punctuate the importance of what will yet be revealed to man in the coming eighteen months by the Divine timing of the explosion on the sun? This solar explosion at the beginning of the Geophysical Year is far more significant than is generally believed, for it is a harbinger of things to come.

We will have to await the verdict of time, for that which will be revealed to the scientists of the world in

the months ahead will supply the answer to these speculations. However, as students of prophecy, we know that the selection of this particular "year" by the scientific world for such intense study and check-up of the earth and the heavens is not only timely but most significant. We know further that God has promised to demonstrate His majesty and might by means of spectacular heavenly phenomena. Have the scientists of 64 nations unintentionally accepted the invitation to be present and watching so that they be eyewitnesses of the display of Divine power?

Let us consider some of the earth-shaking disturbances on the Divine agenda for soon fulfillment. Isaiah speaks of a coming titanic upheaval that will cause the earth to move out of its orbit:

"The earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." (Isa. 24: 19-20.)

Can it be that men of science are even now taking their seats in the grandstand, so to speak, preparatory to witnessing this awesome spectacle? What is the nature of the celestial influences which will act upon the earth to cause the upheaval predicted by Isaiah? Will the astronomers, as they scan the heavens during the coming months, pick up the trail of some heavenly body hurtling toward our solar system, to be used to bring about the above-described earth-shaking disturbance?

In His Olivet discourse our Lord declared that the

powers of heaven were to be shaken just before the age would end. Men have been experimenting with these elemental forces as the result of the splitting of the atom, but is God now to demonstrate their awesomeness in conformity with Jeremiah's prediction:

"The Lord hath opened his armoury, and hath brought forth the weapons of his indignation." (Jer. 50: 25.)

Surely the magnitude of a man-directed atomic explosion will be puny in comparison with the display God will make of His power in that day. The recent explosion on the sun dwarfed into utter insignificance all the atom and hydrogen bomb tests of recent years.

Peter tells us that water was held in reserve for the judgment of the Deluge that came in Noah's day:

"By the intention of God the skies existed from of old, and the earth with water above and water below, arranged for the purpose of God, by means of which the then existing world perished, by the water having rushed down." (II Peter 3: 5-6, *Ferrar Fenton Trans.*)

Then he makes use of this fact of history to forecast parallelling conditions in the judgment to come, which is to be by fire:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." (II Peter 3: 7 & 10.)

The selection of 1957-1958 as the setting for the International Geophysical Year could not have been more appropriate and timely, for the world is entering upon a period strongly marked as the terminus of outstanding chronological time cycles. Perhaps what contributes most importantly to the significance of this era is the fact that the 40-year generation, dating from the release of Jerusalem from Gentile domination in 1917 A.D., will have come to its end. Jesus revealed in His Olivet discourse the extent of the tremendous upheavals which were destined to occur during the lifetime of this 40-year generation. At the same time He made the startling disclosure that a watching world would witness the appearing of the sign of the Son of man in the heavens. He pointed out clearly that this sudden manifestation of outshining Glory would follow the shaking of the powers of heaven when He said:

"Then shall appear the sign of the Son of man in heaven." (Matt. 24: 30.)

In DESTINY for May 1957 attention was called to the north and its importance in relation to the coming outshining Glory of the presence of the Lord. It is, therefore, remarkably significant that the entire top of our planet has been sprinkled with seventy-six all-sky cameras which went into action with the beginning of the Geophysical Year and which will keep a constant record of that part of the heavens for the next eighteen months. Actually, some 2000 observation stations from pole to pole and across the seas of the world have been set up, from which a watch will be maintained during the next year.

When God was moving to bring about the exodus of His people from Egypt, He saw to it that all the scientists of the Egyptian realm were present in Pharaoh's court to witness the miraculous demonstrations made

by Moses. There was a similar occasion in the court of ancient Babylon when the Prophet Daniel stood before King Nebuchadnezzar to interpret the monarch's dream. The scientists, astronomers and mathematicians of that day were baffled by the king's command, for they were unable to tell him what his dream was or give its meaning. But Daniel confounded them all by not only describing the dream in correct detail but also giving its true interpretation.

Now that the time has come for God to again move in behalf of His people to bring them out from under the bondage of a world economy which bears the mark of Babylon and has enslaved and oppressed multitudes, are the scientists of today being called upon to be present to verify the actuality of what is about to take place? Is a watch now being set by the scientific world in order that its most astute minds may be present to witness events which are to demonstrate to a sceptical and unbelieving world the certainty of foretold supernatural phenomena? There is good reason to conclude that it is in the Divine purpose that men shall now take up watching positions to record and verify the significance of that which will transpire as God moves to demonstrate His might, His power and His majesty.

Soviet Upheaval

AS THE RESULT of an internal struggle within the Kremlin, Nikita Khrushchev has become head — at least at the moment — of Soviet Russia. The Western world is speculating upon the meaning of this and the effect the change will have upon Western relationships with the Soviet Union. The consensus of opinion seems to be that it is a favorable turn for the West.

Viewed in the light of the Prophetic Word, it is seen to be quite to the contrary. Actually, as a result of the internal struggle for power following the death of Stalin, Soviet policy toward the West was bound to harden. The change that has taken place was inevitable. That it took so long to come to a head is the only surprising fact.

The date on which the final showdown between Khrushchev and his rivals ended in this purge is most significant. It was on June 28, 1957, after days of denunciation and debate, that Malenkov, Molotov, Kaganovich and Shepilov confessed they had been plotting to oust Khrushchev. This resulted in their being expelled from the Presidium.

It is well to note that June 28 is the anniversary of the assassination of Archduke Francis Ferdinand of Austria, which made World War I inevitable. In the year 1957 the anniversary of this assassination fell just 12 x 1290 days on the solar scale from the original date of June 28, 1914. The Prophet Daniel associates the number 1290 with the desolating abomination (Dan. 12: 11, *Smith & Goodspeed Trans.*). Since twelve is the number of perfection, 12 x 1290 solar signifies that the cycle has come to maturity.

Regardless of Western speculation, the impact of the timing of this internal upheaval in Soviet Russia sounds an ominous note of warning to the West. Whether Western leaders will heed it and cease en-

deavoring to appease Russia, or continue in their appeasement tactics to their own detriment, time alone will reveal.

Protection Withdrawn

IT IS RECORDED in the Book of Job that, when the sons of God presented themselves before the Lord, Satan came also among them. In that august assembly the integrity of Job was under discussion. Satan threw out the challenge that Job did not serve God for nought, for he was under Divine protection and his family and all his possessions were secure. In the test that followed, God withdrew His protection from Job and Satan, the archenemy and adversary, immediately took advantage of the opportunity given to him.

By successive bands of marauders, and by tempest and whirlwind, Job's possessions were completely destroyed. Finally, although Satan was not permitted to take Job's life, he was afflicted with a painful illness. The account clearly indicates that God had withdrawn His protection from His servant Job in order to demonstrate that a righteous man would be faithful to Him even in adversity.

However, the record of this demonstration is important for another reason. In the first place it reveals the powerlessness of the adversary to harm those who are under Divine protection. Then, too, it exposes the source of trouble when Divine protection is withdrawn.

Today our nation is suffering from devastating storms. Well over 600 cyclones have already been counted since the beginning of 1957, and recently a very destructive hurricane caused tremendous damage and loss of life. Floods have contributed to the toll in many stricken areas, while severe drought has struck other sections of the country. The usual balance between sunshine and rain, mild and inclement weather, has been completely upset as one disaster after another stalks across our land.

Has God withdrawn His protection from our people so that the adversary now has a free hand to move against us because of our national sins? After all God cannot and will not protect His people when they are flouting His laws and refusing to heed His call to righteousness.

As pointed out in *DESTINY* for August 1957 ("Sabbath Buying," pp. 172-173), Sabbath desecration is on the increase, with even those who purport to honor the Lord by attending church services offending in this respect. What of the cursing and swearing heard on every hand throughout the nation, the volume of which very possibly exceeds the prayers of all His people? Can God be expected to continue to protect from trouble those who do such things? When a nation departs from the Lord, the restraints holding Satanic activity in check are removed, with the result that multiplied calamities can be expected to harass the people.

God's people need not find fault with Him for national tribulations when they have only themselves to blame. Since they ignore His will on most occasions, and do not obey His laws, God cannot act in their behalf, with the result that the activities of Satan are un-

restrained. Given ample ground by the disobedience of God's people, he has a free hand to foment trouble of all kinds.

All that God needs to do to destroy the prosperity of His people is to withdraw His Divine protection, for Satan is always watching and waiting and he is ready and eager to open the flood gates of disaster the moment the bars against him are let down. If this appears to be a harsh appraisal of the use of Divine prerogatives, let it be remembered that the Lord said in the days of Noah:

"My spirit shall not always strive with man, for that he also is flesh." (Gen. 6: 3.)

The writer of the Book of Hebrews cautioned:

"Let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." (Heb. 12: 28-29.)

It will only be when, as a nation, we return to the God of our fathers, revere all His precepts and obey His laws that we will again be able to call upon Him for help and know He will come to our assistance. Then, and then only, will the adversary be routed for our sakes and the troubles afflicting our land will be removed far from us.

Faulty Reasoning

IN ITS SUPPORT of the abolition of capital punishment, a local newspaper cites the unequal penalties handed down in two murder cases as reasons for doing away with the death penalty. Both defendants were adjudged guilty of murder. One shot his wife to death, but confessed the killing and pleaded guilty in second degree murder and was sentenced to life imprisonment. The second killed his wife but, although he refused to admit his guilt, a jury found him guilty and he was sentenced to death in the electric chair.

Questioning the justice of this, the local newspaper editor asks why the penalties should not be equal. Then, answering his own question, he declares that they should and with this we agree. Both were murderers and both should be executed for having taken the life of another. The fault is not with the law demanding the death penalty, but with the maladministration of justice that enables a murderer to escape the penalty of forfeiting his life for having committed a capital crime. The Law of the Lord declares:

"Whoso killeth any person, the murderer shall be put to death . . . Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death [not even by substituting life imprisonment for that life] . . . so ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (Num. 35: 30-33.)

No provision whatever is made in the Law of the Lord for a murderer to escape this verdict. Thus, in each of the above cases the man should have been executed for the crime he committed.

The editor's reasoning is certainly faulty when he

declares that this demonstration of inequity in the administration of the law constitutes a powerful argument against the death penalty for murder. Rather, it should bring forth a strong indictment of our system of jurisprudence that enables one murderer to escape the death penalty while the other must die for his crime. The verdict should be uniform. In every case a murderer should forfeit his life for having taken the life of another.

Surely one would not say that because of the inequitable handling of judgment against those who steal that the law against stealing should be amended and made more lenient. Instead of this the administration of the law should be strengthened and rigidly enforced so that all who commit crimes will be equitably judged and the penalties meted out uniform in accordance with the offense committed.

God, who knows the heart of man, made it mandatory that the murderer pay with his life for his crime. When the nation fails to live up to this Divinely-rendered verdict, society suffers, criminals prosper and violence and crime increase in the land.

Whim and Caprice

THE INCONSISTENCY of the most recent Supreme Court decisions has brought forth the flippant observation that law enforcement at the highest level in government in our nation is at the discretion of the "Justices' Whim and Caprice." The Court leaned over backward to protect the civil rights of Communists and fellow travelers who have been working to overthrow our American institutions, but it did not regard the elementary rights of an American GI. Before the Court issued its adverse decision in relation to the rights of an American soldier on duty in a foreign land, the American Legion Commander W. C. Daniel said:

"We hope the Supreme Court will be as solicitous of the rights of Girard as it has been of the rights of Communists."

The only good that can possibly eventuate from the present Supreme Court decisions will be the curbing of the power of the Court, Congressional cancellation of the "Status of Forces" agreements and the passing of the Bricker Amendment.

The opening of FBI files to defendants in cases of subversion, narcotics and other crimes will make almost impossible the gathering of the type of evidence so essential in the conviction of such criminals.

No longer does the American public have confidence in the Supreme Court of the United States to protect its constitutional interests. The very elation with which the Communists and the *Daily Worker* have greeted recent Supreme Court decisions is most disquieting. Democrat Smith of Virginia said he was not surprised by the verdict rendered by the Supreme Court, declaring:

"I do not recall any case decided by the Supreme Court that the Communists have lost."

Actually the highest tribunal in our land, in its present decisions and their effect upon subversives within our midst, has turned the Communist conspiracy

free to pursue its treasonous mission with little fear of adverse action by the courts of our country.

Timing a Threat

THE ASSASSINATION of Archduke Francis Ferdinand of Austria, on June 28, 1914, made World War I inevitable. Just 12 x 1290 solar days later, on June 28, 1957, Egypt and Saudi Arabia challenged the United States with a threat to use force to bar Israeli shipping from the Suez Canal and the Gulf of Aqaba. The acquisition by Egypt of Soviet submarines now adds weight to this threat, which had been little more than idle words when made prior to the delivery of the undersea craft to Nasser.

The strongest restatement of the Suez-Aqaba threat was broadcast from Cairo by Aly Sabri, President Gamal Abdel Nasser's chief political aide. He hinted that Egypt expected United Nations support against Israeli shipping using these waterways. He then said:

"If Israeli ships try to force their way through the Suez Canal or the Gulf of Aqaba, we will prevent them . . . If Israel attempts to obtain foreign assistance in such a move, the outcome will be the same as the outcome of the tripartite invasion."

Within a fortnight after the issuing of this threat, stepped-up activity along the Syria-Israel borders intensified the Middle East crisis. Will the next move perhaps be translated into action by the Israeli state forcing the issue? It can be only a matter of time before a showdown will have to come. The outcome will be one of two alternatives. Either there will be a peaceful solution of the problems involved or the firing of the first shot launching the opening campaign of World War III will result.

The Yellow Menace

FROM THE standpoint of human potentiality, Red China is on the road to becoming master of Asia in the opinion of K. H. von Wiegand, Dean of American Foreign Correspondents. Pointing out that with a population increase from 10 to 12 million a year, in a very short time the population of China will be 750,000,000, he then observed, as reported in the *Boston Sunday Advertiser* for June 14, 1957:

"As the China of the comparatively near future could theoretically easily muster a gigantic army of 50,000,000 men for war, it is natural that studious military men are giving the rise of Red China, and its 'reaching out' into Europe, more thought than are statesmen. The latter should 'take time out' to think and reflect more than they apparently do."

At the turn of the century, the "Yellow Peril" was being widely discussed. Articles were published pointing out the potential danger of aroused Asiatic peoples. Now that the day has come when that which was feared is becoming a definite threat to world peace and safety, as well as to the well-being and happiness of Western

(Continued on page 202)

STUDY IN ISAIAH

By HOWARD B. RAND

CHAPTER V

Daughters of Zion

WHEN THE women of a nation take pride in their vanity, manifesting by their mode of dress and by their conduct a departure from womanly virtues, national ruin is in the offing. The Prophet Isaiah described conditions extant in his day which were the cause of mounting concern because they accentuated the moral degeneracy of the womanhood of the nation. As a result the moral fiber of the whole people had greatly deteriorated.

Depraved Womanhood

The daughters of his people had cast aside all modesty to take up the practices of idolatry, making it apparent that they were no longer devoted to the service of the Lord by the adoption of heathen customs in dress and ornamentation. The attire that had formerly set the harlot apart from the moral woman no longer distinguished between the two. Isaiah gave the people a message of warning from the Lord:

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts." (Isa. 3: 16-17.)

The daughters of Zion were pursuing a path that Solomon declared could only result in ultimate disaster:

"Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16: 18.)

Having turned away from the Lord, the disdainful and contemp-

tuously proud daughters of Zion also repudiated their proper place and responsibilities in respect to domestic duties. Forsaking their homes, they were making an unashamed display of themselves in public. The reference to their walking with wanton (winking) eyes could very well be descriptive of their endeavor to tempt and allure as they minced, or tripped, along. To attract the attention of the opposite sex further, they had imported and adopted the heathen custom from the East of wearing loose chains, or rings, around their ankles which produced a tinkling sound as they walked. The purpose of this was to tantalize by openly inviting the young men to look upon their physical display when they paraded themselves before them.

Judgment Pronounced

Judgment was pronounced in that the Lord declared He would smite — that is, humble — the proud and arrogant daughters of Zion. This was to be brought about through the disfiguring of their looks by a disease called the scab. This term is a generic one, for any skin disease, in the course of which there are patches of hard crust on the surface, is called the scab. While certain forms of scab did not render the sufferer unclean, they greatly detracted from the physical appearance.

Isaiah's prediction of a judgment to come that would "discover their secret parts" was a reference to the coming captivity when these proud daughters of Zion would be carried away out of the land. The barbarous custom of the conquerors of

those times was to strip their captives naked and make them travel in that condition, exposed to the inclemency of the weather and the merciless heat of the sun. This would be the height of indignation and cruelty for the women, especially those described by Isaiah. They had accustomed themselves to delicate living; they were fashionably dressed and elegantly adorned with ornaments of all kinds; and their faces were kept covered. Consequently such an ordeal would be extremely difficult for them to bear. Nevertheless, this judgment was pronounced upon them because they had turned away from the Lord and followed the idolatrous practices of the heathen nations around them. Of that day to come the prophet declared:

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails." (Isa. 3: 18-23.)

Wardrobe and Ornaments

This inventory of ornaments and wardrobe of the ladies of Isaiah's time is difficult to identify in every detail due to their antiquity and the obscurity of the meaning of terms used, even to the most ancient interpreters. However, there are descriptions in the Scriptures which help to identify some of the fashions to which Isaiah refers in this list of wearing apparel.

The cauls seem to refer to network or embroidery, evidently ornaments on the legs. The tires were the crescents or little moons — that is, crescent-shaped ornaments — of gold and silver which were worn quite extensively in that day by the women of the East. Originally they were amulets dedicated to the goddess of love and fruitfulness, Astarte. The chains evidently refer to pendants, while the mufflers were thin veils.

The word "tablets" is a translation from the Hebrew meaning "houses of the soul"; that is, perfume boxes. It may also have a reference to strong-scented bottles used when a lady was about to faint, which were worn by the ladies of the East. The description of the apparel given in the remaining verses is set forth as follows by Smith and Goodspeed:

"The festival robes, the mantles and shawls and satchels, the lace gowns and linen vests, the turbans and capes." (Isa. 3: 22-23, *Smith & Goodspeed Trans.*)

Jerusalem, a Beloved Woman

Ezekiel enumerates the common ornaments worn by women of the first rank, even to the nose rings set with jewels. These evidently were worn in the nose as earrings are worn on the ears. Likening Jerusalem to a woman rescued by the Lord, Ezekiel describes the transformation:

"I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead [nose], and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom." (Ez. 16: 10-13.)

The prophet then goes on to declare that Jerusalem, likened to a beautiful woman, began to trust in her own beauty and turned away from the Lord to play the harlot. In the resulting judgment she was stripped of her clothes. All her fine

jewels were to be taken away because she refused to remember the days of her youth, had become haughty and committed whoredoms in the sight of the Lord.

The Nation Condemned

In his denouncement of the daughters of Zion, Isaiah was condemning the nation for the continued abominations existing in their midst, the judgment upon these daughters prefiguring the judgment that was to come upon Jerusalem and Judea because of their sins. Summing up the results to follow the Divine judgment that was about to fall upon the daughters of Zion, Isaiah declared:

"Instead of perfume there shall be rottenness, and instead of a girdle, a rope; instead of curls, baldness, and instead of a stately robe, a wrapping of sackcloth — branding instead of beauty." (Isa. 3: 24, *Smith & Goodspeed Trans.*)

Turning his attention to the young men, for whose benefit the daughters of Zion were bedecking themselves, the prophet declared:

"Your men shall fall by the sword, and your warriors in battle." (Isa. 3: 25, *Smith & Goodspeed Trans.*)

Using this condemnation of the daughters of Zion as applicable to Zion itself, the prophet exclaimed:

"And her gates shall lament and mourn; and she being desolate shall sit upon the ground." (Isa. 3: 26.)

To sit upon the ground was to denote mourning and deep distress. Jeremiah referred to this posture as indicating deep sorrow, when, finally, the judgment Isaiah depicted overtook Jerusalem:

"The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground." (Lam. 2: 10.)

When the captives from the Southern Kingdom arrived in Babylon, the Psalmist records their lamentation:

"By the rivers of Babylon, there we sat down, yea; we wept, when we remembered Zion." (Ps. 137: 1.)

In the day of battle Isaiah predicted, the number of the slain

would be so great that the women would outnumber the men seven to one. This caused the young women to use the most pressing measures to become married:

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." (Isa. 4: 1.)

This is a depiction of circumstances wherein, in spite of the natural tendency to jealousy, the situation would be so desperate that women would be content to share the rights of marriage in common with others. They would even be willing to renounce the rights granted a wife to be provided with food and raiment (Ex. 21: 10) if they could only have the name and the credit of wedlock.

The Branch

After outlining the sorrows which would be visited upon the daughters of Zion, and forecasting the desolation of Zion and the destruction of Jerusalem, using the former judgment to prefigure the latter, Isaiah turned his attention from scenes of impending doom to days of ultimate triumph. In vision he looked forward to the day of the return of the Glory of the Lord:

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." (Isa. 4: 2.)

One title of the Messiah is the Branch. Therefore, the Branch of the Lord is Jesus Christ, the glories of whose coming Kingdom Isaiah described in terms of the blessings that will come upon its citizens:

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." (Isa. 4: 3.)

Book of Remembrance

Those whose names are blotted out of the Book of Remembrance will not be there. The Prophet Ezekiel points out how the cleansing of His people will be accomplished:

"I will cause you to pass under the rod, and I will bring you into the bond

of the covenant: And I will purge out from among you the rebels, and them that transgress against me." (Ez. 20: 37-38.)

Isaiah refers to the completion of this cleansing process:

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." (Isa. 4: 4.)

Fire of God's Wrath

It is through the fire of God's wrath that His people are to be purged and purified. The process of refining was to continue until the end of the age. It is of that time that the Prophet Malachi was speaking when he asked the question:

"But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. 3: 2-3.)

The Glory of the Lord

This will all come to pass when the Glory of the Lord shall return to His people. Ezekiel describes the coming of that Glory:

"Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory." (Ez. 43: 1-2.)

Jesus explained the manner of His coming in comparable terms:

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24: 27.)

Just as Ezekiel uses the personal pronoun in a description of the return of the Glory of the Lord, likening His voice to a noise of many waters, so, too, John, in the Book of Revelation, describes the voice of Jesus Christ in His glorified appearance:

"And his voice as the sound of many waters." (Rev. 1: 15.)

Restoration of Zion

The return of the Glory of the
SEPTEMBER 1957

Lord is an integral part of the glorious restoration of Zion, the crowning guarantee of its complete renewal. Isaiah prophesies:

"The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." (Isa. 4: 5.)

Instead of the phrase, "The Lord will create," in one manuscript, and in the Arabic, it is rendered, "He will bring." In other words, the cloud is already in existence and the Lord will bring it over. This we know to be true from the Scriptures, for the Glory of the Lord left God's people because of their sins. It is also

DEDICATION SERVICE

The new building housing the National Headquarters of the Anglo-Saxon Federation of America, at 43 Grove Street in Merrimac, Massachusetts, will be dedicated on Saturday, September 21, 1957. A cordial invitation is extended to members and friends to be present with us at that time.

The Dedication Service will be a part of the afternoon meeting which will be held in Wiley Hall. The Hall will be open at 1 P.M.

A Supper will be served in Wiley Hall at 5 P.M. Supper Tickets are \$1.90 each. Only those who purchase tickets in advance can be accommodated. Reservations for the Supper must be made on or before September 10, 1957, and sale of tickets will be limited to seating capacity at the Supper. To make certain to secure your reservation, we suggest that you purchase your Supper Ticket at once.

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Field Secretary

ANGLO-SAXON FEDERATION
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MERRIMAC, MASS.

prophesied, however, that it will return.

Manifestly, the "cloud and smoke by day and the shining of a flaming fire by night" is an allusion to the pillar of a cloud and of fire which guided the people of Israel when they came out of Egypt. The Prophet Zechariah also makes a prophetic reference to this:

"And I will be unto her a wall of fire round about; And a glory will I be in the midst of her." (Zech. 2: 5.)

The Prophet Isaiah continues:

"Upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isa. 4: 5-6.)

Here the word "tabernacle" is used to draw an analogy from local circumstances. In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, for defense and shelter. Smith and Goodspeed translate this:

"The glory of the Lord will be a canopy and a bower over all, serving as a shade from the heat by day, and as a refuge and shelter from storm and from rain."

When the presence of the Glory of the Lord is overshadowing His people, devastating storms and tempests will not continue to afflict the land, for peace and well-being will be extant throughout all His dominion. Knowing what this portended for His people, the prophet exclaimed on a later occasion:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60: 1.)

While darkness will still cover the earth, and gross darkness the people, the prophet declares the Lord will arise and His glory will be seen upon His people, with the result:

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 3.)

Thus, even in times of judgment, when the people were to come under severe condemnation, all the prophets beheld visions of the future when, cleansed of all their evil, the triumphant restoration of the Kingdom would become an actuality.

(Continued from page 198)

peoples, little if anything is being said or written on this subject.

If China had made the strides in preparation for aggressive warfare sixty years ago that she has made in the last decade, there would have been a deafening uproar from press, pulpit and public orators against the rising yellow menace. Professor C. A. L. Totten, in dealing with the question in 1900, commented on the possibility of the aftermath of the Boxer troubles in China:

"Well, America has obtained her foothold in the far Pacific none too soon — we are in world-wide politics to stay, for we cannot get out . . . If China should arise in patriotic devotion to herself, as against all comers, then there are not bullets enough in the horizon of all creation to overcome her! . . . The outcome of all this is a crash; and the crash will be of more moment than a spot upon the sun, for we stand upon the earth (terra) and the climax is to be terror. If you scout this, wait and see!"

We have now waited fifty-seven years and this generation is about to see what Professor Totten envisioned so long ago. The weapons of the West are even now in the hands of the Red Chinese and, with sufficient manpower for any purpose, while being confederated with Soviet Russia who possesses atomic and hydrogen bombs, they are in a position to render the outlook perilous indeed. This is going to become openly apparent in moves Communist China will make in the near future.

Chronological Portents

QUESTIONING Secretary of the Treasury George Humphrey on June 19, 1957 about the amount of gold in Fort Knox, Senator Harry F. Byrd was told the official figure is \$22 billion. But he also secured the admission from the Treasury Secretary that \$13 billion of it belonged to foreign countries or foreign individuals; that is, 58 per cent of the gold at Fort Knox is not owned by the United States. As pointed out in *Human Events* for June 29, 1957:

"Financial observers are a bit excited because, if the Byrd figure of 58 per cent is correct, *the national debt should be listed as \$288 billion*, instead of the official statutory debt ceiling of \$275 billion. 'Is this true?' asks Byrd. The Treasury so far has not given an answer." (Italics ours.)

In the *New England Letter* of July 1957 it was stated that the public and private debt of our nation totaled \$684 billion at the end of 1956, or more than \$4,000 for every man, woman and child in the nation. The statement was then made:

"The increase during that year [1956] was \$28 billion and, on top of a gain of \$49 billion in 1955, it brought the upward surge of the post-war decade to \$286 billion." (Italics ours.)

What is of interest to us is that for a long time we have been watching to note when our national debt in billions would exceed the displacement factor. Now the number of displacement, as set forth in Great Pyramid chronology, is 286. With the upsurge of the post-war

decade now reaching \$286 billion, and our national debt at the possible figure of \$288 billion, we are given significant straws in the wind by means of two important numbers employed in chronological time measures which signal displacement (286) and restoration (288).*

With the death of King Solomon the golden age of Israel's greatness came to an end. Ten times the number of displacement (286 x 10) in years later, the 20th century was ushered in. Ten times the number of restoration (288 x 10) in years later, or 1911-1912 A.D., was the end of 6000 sacred, or mean, years after Adam was driven from the Garden of Eden. This was the year Italy declared war against Turkey over Tripoli, marking the beginning of a transitory period in world affairs.

Since the year 1911 we have been approaching a definite climax, to which all the prophets have referred, and which will ultimately see the entire world system coming to judgment. Not least in this judgment to come is the predicted overthrow of the Babylonian economic system of mammon, the destruction of which is vividly depicted in the 18th chapter of Revelation. As displacement must precede the restoration of the perfection of the Divine order, our monetary indebtedness, marked by both the number of displacement and the number of restoration, is quite significant. This is particularly so in the light of the present inflationary trend which further adds to the developing monetary crisis that is to play such a significant part in the coming collapse of our present world order.

*See "The Time of Restoration," DESTINY for April 1951, pp. 123-129.

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FIELD SECRETARY

Anglo-Saxon Federation of America

. Merrimac, Massachusetts

TO STERLING AREA READERS

Owing to increased postal charges some changes in setup and dispatch arrangements are proposed, for which we beg your indulgence, rather than an increase in subscription rates.

Month By Month ·

by A. R. H.

ONCE AGAIN, in London, the Queen's birthday has been honored by the splendor of the Trooping of the Color ceremonial, on the Horse Guards Parade. This year the occasion coincided with the official announcement of a royal visit to the United States in October next, and since the fascination of a monarchy still remains a mystery to the minds of many people, we feel some comments on its significance or inner meaning may be appropriate at this time.

Those who were privileged to see this ageless ceremony, always ancient yet ever new, were witnesses of what has been called "the finest military pageant the world can show today." Certainly, there was nothing dreary, depressing or ominous about it. As a pageant it is military without being militant; martial without being warlike. But it is something more. It is a ceremonial of genuine spiritual significance. For in paying homage to the Color we renew our national allegiance to the Divine Sovereignty which the Sovereign represents and, through this renewal, we are able to catch a glimpse of the spiritual source from which this earthly greatness springs.

True Sovereignty Ideal

As Her Majesty the Queen rode down the Mall, the last words of King David came vividly to mind. Thus, speaking by the direct inspiration of the Spirit of the Lord, King David declared:

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (Cf. II Sam. 23: 2-4.)

If we reread this pronouncement on the Divine ideal of true sovereignty, meanwhile substituting the pronoun "she" for "he," the words read with enhanced beauty and indeed seem singularly appropriate as applied to Her Majesty, Queen Elizabeth II.

Cheered by thousands of spectators en route from Buckingham Palace, the Queen rides to the parade ground, accompanied by the military attaches of foreign powers. The procession forms a brilliant cavalcade and it is an impressive moment when, at last, the Queen arrives and the royal entourage align themselves at the saluting base in orderly array. There is a moment's silence, followed by a flourish and roll of drums. Then, slowly, with solemn dignity, the sound of massed bands is heard playing the sonorous strains of "God Save the Queen."

It must be a dull imagination indeed which fails to be deeply moved. Each note of the familiar hymn seems eloquent with devotion, like a prayer. There is no doubt that the vast crowds assembled share this reverence for the national anthem, for in focussing attention on the anthem of the nation, we escape momentarily

from the little world of limited consciousness bounded by our personal selves. For a moment we catch a glimpse of a spiritual unity which transcends our self and we become conscious of the reality of an entity which is the collective spirit of the nation as a whole.

A press observer put it strikingly on one occasion when he exclaimed:

"The ceremony had that strange emotional quality about it which great masses of men and women feel when their minds are turned on one object. There were great slabs of silence that had about them the moving atmosphere of silences in a great cathedral."

Again, it was Corbett Smith who once described the ceremonial as being "the apotheosis of our honor to the national ensign; a spiritual signal which stands for all that is most worthy and gallant in the national character."

Truth Behind Symbols

At first sight these claims may seem extravagant, but it is not found to be so when we penetrate the truth behind the symbols. For in honoring the Sovereign reigning over the nation, we do homage also to "Him whose minister he is."

The Color presented to a regiment is a symbol of allegiance to the Sovereign as titular head of the nation, but the Monarch, in turn, is the personal embodiment of the collective entity which is the people as a whole. The reigning monarch is the visible, but the Crown the invisible symbol of national unity.

From the prophetic standpoint, the full significance of the continued existence on earth of the everlasting throne of David emerges when we realize the link-up between the temporary occupant of the throne and the person of our Lord, who in a parable uttered the solemn injunction: "Occupy till I come."

This is not meant to imply that during the interim period the occupants of the throne have manifested superhuman characteristics or perfectionist standards of behavior. Far from it. King David himself had no illusions on this score and said so, with the positive assertion: "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure." Certainly, neither the nation nor the throne would have endured to this day if spiritual perfection had been the condition for their survival. The continuation of the throne and nation is ensured by the covenants of God in pursuance of the Divine plan for the destiny of mankind and the world as a whole.

An Act of Ritual

But to return from reverie to the Ceremony. Following the inspection and march past, there comes a pause. Then a sharp word of command. Every eye is now transfixed toward the center of the parade where the

supreme act of ritual is enacted as the Escort for the Color hands over the standard to the Color Ensign.

With impeccable precision the dramatic deed is done. Now there ensues a further moment of breathless stillness. Then the whole concourse, embracing royalty and commoner, military and civilian, join in a final act of homage. Once again emotional tension is sublimated as the majestic music of the glorious anthem ascends into the air.

Most of the guardsmen are new recruits. Many would have been only two years old when World War II broke out. But they march with a spirit of precision worthy of their predecessors who won the battle honors emblazoned on the rich-red banner borne aloft. Every twenty years a new generation participates in the parade.

Herein lies the inspiration of the spirit of tradition. For no generation can live unto itself alone. Each generation owes a debt to the past which it can never repay except in striving by sacrifice and devotion to be an example for emulation by the unborn generations of the future.

In the light of this conception we catch a vision of the significance of the phrase — the soul of the nation. For the life of a nation is like a marathon race in which each new generation aims in turn to excel the achievements of its forerunners. Individuals come and go, but the nation lives on and the soul of the nation is revived as each new generation arises to act as guardian of the national destiny and presses on towards the mark or national goal.

Ideal of Discipline

As the brilliant scene comes to a close, the Queen leads the way, at the head of her Guards, back to the Palace. The whole spectacle has been redolent with youth and vigor; it has been alive with drama and color. The total impression leaves a feeling of confidence and elation. Yet this is something more than the natural effect of seeing a pageant of meticulous splendor. What we have watched has been a demonstration of the manner in which the ideal of discipline can weld a chaos of individual wills into a harmonious whole. By the force of this ideal a thousand men have shown that they can act together as one.

What was the underlying secret of this miracle of precision in performance and united effort? The secret was in the voluntary surrender of the will of the individual in obedience to the will of a higher command. Moreover, it has been clear that this loyal submission to the claim of discipline has been no evidence of weakness but a sign of strength. Far from representing a loss of individual independence, it has raised the power for effectiveness of the individual to the ninth degree. To the strength of the individual will there has been added the total force and dignity of the greater will of the whole.

A People for Action

Discipline may seem a hard taskmaster. In the wrong hands it can be a tyranny. In the right hands it is the guardian of the highest form of freedom. True it de-

mands obedience to a higher power in place of freedom of personal inclination. But it is the friend of liberty and enemy of license. The demonstration we have seen makes it easy to envisage the impact on the world of the emergence — after great tribulation — of a disciple nation of disciplined people, “a people for action” as Ferrar Fenton’s rendering vigorously defines them.

As the Queen finally bids farewell to her troops at the dismissal base, onlookers can see the Royal Standard silhouetted against the sky above the roof of Buckingham Palace. The prophecy of Isaiah seems appropriate now since it carries us in mind from the past, through the present, into the future, presenting a sequence of unbroken continuity as it affirms:

“Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this.” (Cf. Isa. 9: 7.)

This throne of David is the throne over which it is prophesied that our Lord shall rule during the Millennial Age. Nothing could be much more emphatic than that, could it; especially the last sentence in the stanza, which is the operative clause of the statement as a whole. One thing is certain. When the zeal of the Lord of hosts is the driving force behind the performance of a planned objective, then it becomes an operation carried out under Divine direction by the invisible but mighty and multitudinous hosts of the Lord.

The Angelic Hosts

In ancient times the armies of Israel were called the armies of the living God, and as the mystery of national blindness passes away, that invincible element will become manifest again, so that the appearance of Angelic Hosts, seen first at Mahanaim and then at Mons, will become a familiar phenomenon rather than an exceptional occurrence which proves the rule. Obviously there is a national as well as a monarchical mystique. Isaiah gives a clue to it in his message to Israel in the Isles when, speaking by the voice of the Lord, he proclaims: “I will give men for thee and people for thy life.” Again, our Lord confirmed the uniqueness of the national role when declaring that the kingdom would be “given to a nation bringing forth the fruits thereof.”

As for the future, Zechariah declares that at the last great battle round about Jerusalem, “the house of David shall be as God, as the Angel of the Lord before them.” Daniel predicts that, at the Time of the End, “the people that do know their God shall be strong and do exploits,” and we may well believe it. For as the news of national identity dawns on the minds of the people, it will produce an absolutely fearless race. Moreover, as Paul says, the unveiling of the true identity of the Israel people will be for the world as a whole nothing less than “life from the dead.”

Displacement From^o Might

Meanwhile, as a nation and a people, we are being initiated into the mystery of spiritual power, in accord with the Divine principle: “Not by might, nor by power

but by My spirit, saith the Lord." This displacement from material might to spiritual power is the only answer to the atom bomb and it is a process designed to lead us to the point where we awaken to the realization of the truth behind the forceful affirmation: "The Lord of hosts is with us; the God of Jacob is our refuge." It is not much use uttering this with our lips if we do not really believe it.

Already there have been premonitory intimations that the Divine assurance: "I will yet for this be enquired of by the House of Israel to do it for them," is a principle which can be put into operation instantly, individually as well as collectively, provided we are in resonance with God and our faith in God is activated or potent.

Thus in World War II a British Convoy (P.Q. 18), commanded by Admiral Sir Robert Burnett, suffered devastating losses and the hour came when the decision rested upon him alone as to whether it was advisable to turn back or fight on. In *Through the Waters*, the Gunnery Officer in H.M.S. *Scylla*, tells what transpired:

"The Admiral's hand reached out involuntarily towards

his Bible and he opened it at random at the Book of Isaiah. The words of the second verse and the first seven words of the third verse in the forty-third chapter glowed on the fragile paper. 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God.'

"He closed the book carefully, marking the place with his finger and walked into the chart room. The Staff Officer raised his head awaiting the Admiral's decision. 'We carry on,' said the Admiral decisively, 'and we will not lose another ship.' He opened the Bible, laid it on the chart room table, and indicated the verse. There was a silence in the small room. 'I understand, Sir,' answered the Staff Officer quietly. And death reaped no more in the convoy lanes and no further ships were lost in P.Q. 18."

What perversity is it in us that makes us wait for an emergency in *extremis* before we call upon God? Every day is an emergency. Why not invoke the intervention of Divine power now, today? The Lord is with us and the hosts of the Lord are with us. Let us, therefore, lift up our heads and look up, for the day of Divine deliverance draweth nigh.

America Continent Concealed in the Record

Is it possible, in recording the history of the beginnings, that Moses in some way also recorded the fact of the existence of the American continent? There is reason to believe that he did leave such a record in the following remarkable passage (the event denoted by which was so singular as to give name to one of the post-diluvian Patriarchs; and is twice repeated in the Scriptures): "And the name of one [Heber's sons] was Peleg, for in his days was the earth divided [NePeLeGe]." (Gen. 10: 25; 1 Chron. 1: 19.)

On this word "Peleg" the celebrated Biblical critic Bengelius remarks, "Peleg, a *divisione terra, nominatus est*, etc. That is, *Peleg* was named from the division of the earth (which happened in his days)."

While the earth, after the Deluge, was divided by degrees into genealogical and political divisions, yet a very different kind of a *division* is meant by the word *NePeLeGe*. It refers to a *physical* and *geographical* division which happened at once, and which was so remarkable, and of such an extent, as suitable from which to name the Patriarch. The word *PeLeGe* denotes a division applicable to land and water.

When any person views the situation of America, and considers how it stands — as though removed from the old world — this division is the one which the name of Peleg commemorates. Soon after the confusion of tongues and the dispersion of mankind upon the face of the whole earth, the American continent was split away from the rest of the earth in the days of Peleg. For many ages this continent was separated from the rest of mankind. This separation of the human race, by means of so large a sea, prevented in like manner any evil and pernicious conspiracy, as had resulted in the confusion of tongues.

If this account can be seconded by additional evidence, it but confirms the event after which Peleg was named. Plato mentions an occurrence which happened in the most early

ages, the nearest of any known to the beginning of the world; and that was of a vast tract of land, or an island, greater than Libya and Asia, situated beyond the bounds of Africa and Europe, which, by the concussion of an earthquake, was swallowed up in the ocean. Plato introduces this fact as related by Solon (one of the seven wise men of Greece) who, while in Egypt, had heard it from an old Egyptian Priest when he discoursed with him concerning the most ancient events.

The Priest told Solon that the Greeks, with regard to their knowledge in antiquity, had always been children; and then informed him of the history of this famous Island (which they knew nothing of before), the description of which and its catastrophe is as follows:

"There was formerly an Island at the entrance of the Ocean, where the pillars of Hercules stand (and so, beyond the then-supposed bounds of Europe and Africa). This island was larger than all Libya and Asia; and from it there was an easy passage to many other islands; and from those islands to all that continent which was opposed, and next to, the true sea. Yet within the month there was a gulf with a narrow entry. But that Land, which surrounded the sea (called *PELAGOS*, where the division was made) might justly be called a continent . . . In after times there happened a dreadful earthquake, and an inundation of water, which continued for the space of a whole day and night, and this island, Atlantis, being covered and overwhelmed by the waves, sunk beneath the ocean and so disappeared."

Later Columbus set sail on his mission and rediscovered the continent to which the Egyptian Priest referred. When Balboa landed on the Isthmus of Panama in 1513, he was informed by the Indians that, if he traveled six days westward, it would bring him to the shores of the great sea. On September 26, 1513, Balboa saw the Pacific Ocean — the mightiest body of water on the globe, and the true sea which the Egyptian Priest, in his conversation with Solon, declared the distant continent bordered!

The Entangling Alliance of Jews and Christians

By C. R. Dickey

Ed. NOTE: This article originally appeared in DESTINY for April 1939 and is being reprinted here to direct attention to the fact that the trend since 1939 has demonstrated in a marked manner how Christendom has increasingly succumbed to Judaizing influences. Those who regard this with complacency display an appalling insensitivity to a growing menace to Christianity.

ONE OF THE strangest and most inexplicable movements in approximately two thousand years of Christian history is developing rapidly, yet almost imperceptibly, in our midst at this time. Scan the church notes and news items of lectures in any large daily newspaper for abundant evidence of the reality and growth of an amazing confederacy of Jews and Christians. Jewish Rabbis are frequent speakers in Christian pulpits. The National Conference of Christians and Jews has become a going concern which influences the policy for the major portion of American Protestantism.

Unthinking church laymen accept this situation without even feeling the need of a shock absorber. To them it seems a friendly gesture based upon brotherly love and mutual good will. Christian ministers and laymen sit at the feet of Rabbis today rejoicing that they are not as the narrow-minded publicans and sinners. They feel virtuous and proud because of what they term their liberality and tolerance. If an earnest Christian, who cares more for discovering Divine truth than for the traditions of men, ventures to point out the incongruities of such fellowship, he is pounced upon with charges of religious bigotry and racial prejudice.

It is not necessary to beat a retreat in the face of such charges if one can be sure that his position is supported by the teachings of the Scriptures. Truth may be "crushed to earth" for a time, but it is sure to

"rise again" as inevitably as the handwriting on the wall by the finger of God. In any discussion of this subject there is only one important thing to consider and that is the message of the Bible. What does the Christ of Christianity have to say about this problem? What counsel regarding this matter did the Lord's chief ambassador leave for our edification?

Before attempting to answer these questions let it be understood throughout this discussion that the writer is voicing no personal prejudice nor dislike of the Jewish people. Neither is it stated or implied that all Jews approve of the motives and methods of certain leaders among Jewry whose activities, if not curbed, will bring both Judaism and Christianity into further disrepute among men and into a greater measure of Divine judgment. Let us keep in mind also that leaders of Protestantism who disregard the counsel and warnings of our Lord are equally guilty in making alliances detrimental to his Church. As these Protestant officials do not truly represent the main body of Christian believers, so do we recognize that officials of Jewry may fail to represent the majority of their people. While our Lord denounced the crafty and designing officials, he had compassion on the multitude. His example inspires the intent of this discussion.

The Apostle Paul, master interpreter of the Gospel, writing to the Galatian Christians, sounded a warning that could not have been more timely for the day in which it was written than it is for our generation:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5: 1.)

Now what was this "yoke of bondage?" It was the saddling of Judaism

to the Christian Church. Everywhere that Paul carried the Gospel of Christ he was followed by Jewish emissaries who attempted to control and confuse the Christians. His entire Galatian letter is a powerful dissertation and warning against entangling alliances of Jews and Christians.

That Jewish leaders are making friendly overtures to Christian churches is evident throughout the country. They are subtly identifying themselves with Christians from the pulpit, on the lecture platform and in the press. A prominent Jewish writer and lecturer is quoted by a reporter as saying in a lecture:

"Between Christians who are Christians and Jews who are Jews, there can be no differences; we want the same things."

A Rabbi, claiming to be a pastor of the first American Hebrew-Christian Synagogue, speaking in a church, made the following statements which are quoted at random from notes made at the time:

"We have combined Judaism and Christianity. . . . The Jews have their sects, Pharisees, Sadducees, Ashkenazim, Sephardim, etc., today the same as in Jesus' day. . . . The Rabbis have changed the Old Testament. . . . I lived my whole life without the Bible. . . . The Rabbis consider the Talmudic law more important than the Bible. They use the Torah and Talmud instead of the Bible. The background of the New Testament is Talmudic teaching."

It was a strange sight to behold in a staid old church, but the Rabbi made a brotherly love plea, then took up a collection and guileless Presbyterians, Methodists and Baptists gave contributions to carry on the spurious work of "combining Judaism and Christianity!"

Let us now compare a few statements from the Lord Jesus on this subject:

"Beware ye of the leaven of the Pharisees, which is hypocrisy." (Luke 12: 1.)

Luke, in chapter 20, tells of the chief priests, scribes and elders coming to Jesus and questioning his authority. Jesus told the parable of the wicked husbandman and concluded with these words:

"He shall come and destroy these husbandmen, and shall give the vineyard to others." (Luke 20: 16.)

Now study the result which followed:

"And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched him and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." (Luke 20: 16-20.)

Matthew 15 records another controversy between Jesus and the leaders of Jewry:

"Ye hypocrites, well did Esaias [Isaiah] prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. . . . Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 15: 7-14.)

From a most casual reading of the Gospels it is evident that Jesus never identified his work with the program of organized Jewry. If in doubt about this, read carefully John 8. Among many significant statements on that occasion ponder these two statements:

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent

me. . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8: 42, 47.)

Paul did not identify himself and his work with Judaism after his conversion. He makes this clear in the first chapter of his letter to the Galatians:

"Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who . . . called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem. . . ." (Gal. 1: 13-17.)

In I Thessalonians 2: 14-16, Paul adds further evidence on this point:

"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

Peter almost became entangled at one time but was set on the straight and narrow path by Paul who tells us, "I withstood him to the face, because he was to be blamed" (Gal. 2: 11).

Some readers may resent the placing of twentieth century Jews in the same category with first century Jews. Have they not changed in 2,000 years? And does not this classification pronounce harsh judgment upon our fellowmen? There have been changes, to be sure — but not in regenerate human nature. And it ought to be possible to face facts without passing judgment, harsh or otherwise. Perhaps we can get a clearer perspective by asking some other questions. Have the radiance, power and fruitfulness of those first century Christians been improved during 2,000 years of experience? On the contrary we find ourselves struggling in the midst of our modern civilization to duplicate the courage

and spiritual power of those first Christians. Then again, has sin changed or disappeared in the course of twenty centuries? Is unbelief any different now from what it was when Jesus walked among men? Have the results of rejecting Christ undergone any perceptible changes? If Christ alone has power on earth to forgive sins and regenerate human lives, will some one explain by what process the Jews of today, who still reject him as Redeemer, have become essentially different from what they were in 30 A.D.?

One need not hesitate to affirm that the leaders of Jewry are not carrying on God's work, regardless of how pious they may seem, because Jesus says that if they were doing God's work, they would recognize him as the promised Son of God. Do not be deceived by the complimentary things which certain Rabbis and writers are saying about Christianity. Notice that while they are getting quite "chummy" with Jesus, the man, they are as far away as ever from the Christ who is to take the Throne of David and reign over the House of Jacob forever. Matthew tells us that "while the Pharisees were gathered, Jesus asked them, saying, what think ye of Christ?" (Matt. 22: 41-42.) The Jews are still silent on that question.

In the record of events leading up to Peter's denial of Christ we read that "Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants" (Matt. 26: 58). This suggests to one's mind that the palace of the high priest was the farthest point of departure from the Lord. Evidently Peter went in at the back door to sit with the servants. The times do change men's methods. Today the chief Rabbis are invited to take the seats of honor in the Lord's sanctuary; though still unbelievers, they sit among the counsellors and take part in directing the program of His blood-bought Church.

In former days the controversies between Jews and Christians centered in circumcision and in the Talmudic interpretation of laws and ordinances. Modern Jews are not concerned so much about these ancient problems. The emphasis has changed. Now their interest is centered in persuading the Christians

to set aside the authority of the Scriptures, substituting therefor "liberalism" — meaning what? — atheism and paganism camouflaged.

This is the snare which has most intrigued the leaders of Protestantism. Several volumes could be written about the results which have been accomplished already along this line; for example, the sowing of false doctrines through universities and seminaries into every American hamlet; the control of publicity channels; the propagation of such movements as the Fellowship of Faiths where the Son of God is reduced to the position of an understudy of Buddha, Confucius, Mohammed, Indian fakirs and Persian Bahaists.

A chief Rabbi, speaking at a Business and Professional Women's Club dinner, stated as one of their objectives the "elimination of unfair and untrue statements about Jews in Sunday school literature" — obviously meaning by this that certain teachings of Jesus must be barred from publication in Christian literature. The work of deleting the Scriptures is under way on a big scale; one such abbreviated Bible, published by a Jewish firm, has been widely advertised by Christian publications and its circulation further enhanced by the Book-of-the-Month

Club offering it as a gift. Attend a meeting in a Christian church which is to be addressed by a Rabbi and observe how the ministers select the hymns, the Scripture readings and the prayers to fit the tender sensitivities of the Jewish "brother." All mention of Jesus Christ is painstakingly avoided in deference to the visitor. Does God laugh or weep at such strange reversion on the part of men who claim to be redeemed by the sacrifice of His Son on Calvary?

Strange to say the present objectives of Jewry are not new. They bear a striking resemblance to those encountered by Paul. Writing to Titus, Paul advised:

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Titus 1: 10-11.)

Then he cautioned Titus to warn the Cretians:

"Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but

in works they deny Him, being abominable and disobedient, and unto every good work reprobate." (Titus 1: 13-16).

The Scriptures abound in warnings against Christians forming entangling alliances with unbelievers of all kinds — Jews and non-Jews.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8.)

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? Or what part he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord." (See I Cor. 6: 14-15, 17.)

Christian leaders must either separate themselves from the evil influences of the enemies of Christ or be overcome by them. The promotion of Jewish-Christian relations on the basis of present-day trends is unfair to the Jews themselves, who will never be brought to a saving knowledge of Christ by such unscriptural methods. The answer to a vital question is hanging in the balance — Will Protestantism continue to stand fast in the liberty of Christ, or will it become increasingly entangled in the bondage of modern Judaism?

The Sun Goes Down on Babylon

A COLONEL in the Turkish army once asked Dr. Cyrus Hamlin for a proof that the Bible is the Word of God. Learning that the Colonel had been a great traveler, Dr. Hamlin said to him: "Have you ever been in Babylon?"

"Yes," said the Colonel, "and I will tell you a curious incident. The ruins of Babylon abound in game, and, wishing for a week's shooting, I engaged a Sheik with his followers and went there. At sundown the Arabs, to my amazement, began to strike their tents. I went to the Sheik and protested most strongly; I was paying him handsomely, and I now offered to double the amount; but nothing I could say had any effect.

"'It is not safe,' said the Sheik, 'no mortal flesh dare stay here after sunset. Ghosts and ghouls come out of the holes and caverns after dark, and whomsoever they catch becomes one of themselves. No Arab has ever seen the sun go down on Babylon!'"

Dr. Hamlin then took out his Bible and read from Isaiah 13: 19-22: "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither

shall the Arabian pitch his tent there . . . but the wild beasts of the desert shall lie there . . . and wolves shall cry in their castles, and jackals in the pleasant palaces."

"That is the history you have been reading," said the Turk.

"No," said Dr. Hamlin, "it is a prophecy. Those words were written when Babylon was in all her glory; you know what Babylon is today."

The Colonel had not a word to say in reply. Babylon was a wonderful city. Her area was five times as large as that of London. Her wall was at least eighty feet thick and three hundred feet high, with five hundred gates of burnished brass. Enclosed were lakes, parks and 625 city squares. The Prophet Jeremiah said of her: "Though Babylon shall mount up to heaven, and though she shall fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord." (Jer. 51: 53.)

Now the above is a remarkable proof of the truth of the Bible; there are hundreds more, and these are being added to in a very remarkable manner by discoveries of inscriptions and writings which have long been buried.

—Ashore and Afloat.

Review of World Affairs

☆☆

London, July 1 (By Cable)

IT IS USELESS to deny that, despite official assurances, a very powerful world-wide movement of great anxiety about testing nuclear weapons is gaining ground and force. Both sides in this dispute produce scientific evidence to support their contentions. Popular opinion, however, is inclined to be influenced by the volume of scientific criticism rather than by its quality. Moreover, we believe that all three of the governments which have been testing nuclear weapons have their private anxieties, despite assurances to the contrary. Indeed, all three governments concerned are so worried that they are, in fact, trying to bring about some kind of climax which will make it unnecessary for these weapons to be tested in the future. But each of the governments concerned has a different slant and the very tendency to bring things to a climax of a satisfactory kind contains all the elements which could easily bring about a climax of a very different sort. There can be no doubt that the world, therefore, faces a very dangerous situation springing from disastrous mistakes made by the Western Powers during World War II on the one hand and Russia's ruthless exploitation of those mistakes on the other. By capitulating to Russia's demands at Yalta, the Western Powers placed the Soviet Union in a strategic position from which it was obvious that it could and would develop an aggressive policy on a world scale.

A grave error of judgment was to insist upon unconditional surrender by Japan instead of accepting another form of surrender. By the end of the European war the world was exhausted and to bring about the unconditional surrender of Japan would have involved a strain upon allied forces and immense casualties which might have proved beyond the will power of a world which had endured six years of intense strain. We were, therefore, tempted to bring about unconditional surrender by the use of an atomic weapon. We knew that Japan would be forced to bite the dust when we used it, but we also knew that we would get the desired result without prolonging the war and enduring vast casualties.

President Truman and Mr. Attlee were the two men who took the final and fateful decision. They underrated the reactions and capacity of Russia. Having achieved a strategic position of great superiority, the Soviet Union at once determined to discover the secret of nuclear energy and to develop it for military purposes. It was impossible to protest against this, since the Western Powers had themselves used an atomic weapon for the achievement of a military aim. Aided by a large number of German scientists whom the

Yalta agreement forced into Russian hands; helped by a number of key scientists of Communist convictions who were employed by the Western Powers; and urged on by passionate ambitions to exploit the strategic position she had gained, Russia quickly mastered nuclear secrets while retaining important conventional forces.

Russia has reacted to the present situation as one would expect. Nothing would now suit the Soviet Union better than the neutralization of atomic weapons. Once they are neutralized, she will have attained complete military superiority because her conventional forces far exceed those of the Western Powers, who tend to reduce their forces. No cuts in conventional forces to which Russia would agree will in any way change the balance between East and West and all Russia now requires is to use public opinion to force the Western Powers into a cessation of tests and a promise not to use atomic weapons unless they are first used by someone else.

It is almost incredible that, when the payoff was already within sight, the Western governments committed themselves even more deeply to a reduction of conventional forces and even greater reliance upon the nuclear deterrent. They failed to take account of what a large number of scientists might say and of the effect that this would have upon public opinion. They failed to realize that the weapon upon which they were intending almost solely to rely might be seized from their hands by a powerful protesting movement which Russia would not only sponsor but would actually attempt to lead. The Western Powers are now faced with a very grave decision. They must either refuse to ban atomic weapons, pointing out that, without them, they cannot face Russia's conventional forces — and they must then face all the political consequences of such refusal — or they must build up conventional forces superior to those of the Soviet Union.

If they decide upon the latter course, they will undoubtedly be forced to oppose with warlike means the next aggression of the Communist bloc, wherever it may occur, and press matters to a military decision. It would be economically and politically difficult to maintain enormous conventional forces for an indefinite period while, at the same time, never using them and surrendering to every move made by the Communist bloc. It is, therefore, clear that we are rapidly moving toward a climax unless, of course, the Soviet bloc never makes another aggressive move — a hope for which, at present, there is no foundation. On the contrary, it is well known that the Soviet Union is moving forces and building up installations in certain areas — which clearly indicates further aggressive policies.

Russia will exploit this situation to the utmost and the probability is that, whatever agreements are arrived at, the Western Powers will eventually be forced to use nuclear weapons in order to save themselves from defeat. This fact may, of course, influence the Soviet government, but one fears that the Russian leaders are so confident of the force of public opinion in the Western world, over which they have much influence, that they may be reckless — thus leading to a clash. If disarmament agreement could be reached, the next phase of Russia's Middle East policy would come into operation. It cannot be too strongly stressed that the Middle East is the focus and objective of all Russian policy wherever and however it may manifest itself. Everything is ancillary to the Middle East objective.

If the Western Powers agree to a nuclear weapon ban, there will almost certainly be an interval during which Russia will do nothing to cause the West serious concern until we have fully implemented the agreement and have divested ourselves of nuclear weapons. If, on the other hand, the West refuses to abolish nuclear weapons, Russia may decide to put the next phase of her Middle East policy into operation during the autumn of this year. In either case, the latest date — as now planned — is the autumn of 1958. In reporting this, your correspondent wishes to emphasize that he is not putting forward a speculative possibility. This report is based on precise information. Not even Moscow, of course, can be 100 per cent sure of being able to keep to a timetable. Unforeseen factors may intervene; not every element involved can necessarily be kept under control; the momentum of events may get out of hand.

Mr. Bevan's authority in the Socialist Party continues to extend. Rather curiously and without very much justification, his prestige started to rise during the Suez crisis. It is true that his manner and words were both alike more restrained than those of Mr. Gaitskell. Nevertheless, Mr. Bevan attacked the government last November and his policy, if more robust than Mr. Gaitskell's, is one of total Socialism in Great Britain.

If Prime Minister, he would take all risks in order to totally socialize Britain. His Socialism would wreck Britain's economy for many years. To undo the work of that man would be a monumental task, taxing the brains and abilities of the ablest man. Irreligious, a convinced Socialist of the most extreme kind, a brilliant debater in Parliament, a man who, if to a certain extent lazy, is nevertheless robust, and egged on by a wife of fanatical leftist convictions, Mr. Bevan now stands out, with power almost within his grasp, as the greatest danger Britain has faced in her domestic affairs for several centuries, to say the least. He will turn the country upside down and utterly destroy the remaining individualists if he comes to power. He will take our financial independence away, so that no one commands the resources to oppose him. His intention is to smash the remnants of the capitalist class by a series of blows which he thinks will give him dictatorial power over Labor.

The Chinese Communists have physically exterminated 20 million human beings since they took over the mainland of China in 1948, and some 25 million more Chinese are in prison, brainwashing schools or

in slave-labor camps, while Chinese youth, from kindergarten to the university, are being taught to hate America by what is known as the three-look movement — look to America with hatred; look to America with contempt; look to America with superiority. Thus testified Dr. Chiu-Yuan Hu before the assembly of the UN. Dr. Hu also ridiculed the claim, often advanced by advocates of recognition of Red China, that the Communists had established "effective control" over the mainland. He said that the Chinese Reds themselves, in their radio broadcasts as well as printed material, quote statistics on hundreds of thousands of "counterrevolutionary bandits" having been exterminated. Dr. Hu testified that this could only mean that there are military operations, guerrilla warfare and widespread resistance in extensive areas throughout China.

The Soviet Union has good reason to be pleased at the results of the recent elections in India. The voting and its aftermath have been a partial success for the Communist cause. The Communists have more than doubled their vote, but the arrangement of certain local coalitions prevented this gain from being fully expressed in terms of Parliamentary seats. This does not worry the Communists, whose propaganda, directed by their chief strategist, Ajoy Ghosh, emphasizes that China did not turn Communist through elections nor by a nation-wide Communist organization. The Communist Party of India attributes the success of the Chinese Communists to Mao's organizing and concentrating all his forces in and on one province. It was this province which eventually turned all China upside down. Of course, military factors played a decisive part, but Indian Communists do not care to remember that. The Indian Communists have, however, succeeded in the recent Kerala State elections and one must notice this.

The Communists know that they have focused all India's attention on Kerala and that the way is open for the subversion of all India. If their government is successful, there will be early repercussions in other areas — two in particular. One of these is the State of Bombay, where the candidate who won the most votes is the Communist leader, S. A. Dange, and where the over-all Communist vote greatly increased, although seats were lost.

Nehru himself considers his Congress Party most endangered in Bombay. That is why he has brought into his government, as Minister of Irrigation and Power, the Congress Party State leader, Sadashiv Kanoji Patil. Nehru has thus given to one, who is anything but a friend, a job in which it is easy to gain popularity, and which is therefore politically important. It may be safely assumed that Nehru has done this only because it is one of his last chances of holding a crucial State.

The foregoing is the one hundred and forty-first presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

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ARCHITECTS OF DISASTER

By William O. Lay, Jr.

June 29, 1957

TO SAY the problems confronting the Anglo-Saxon leaders during these years of Divine assessment and judgment are unprecedented is but to scratch the surface. For the first time within the annals of recorded history circumstances have been set up, and problems posed, which are insoluble within the traditional framework of human thinking. This is so because, on the majestically-sweeping clock of the ages, the hour had struck when the Omnipotent Creator had predetermined to step in and rectify the havoc wrought by centuries of human arrogance and error.

The behavior of British and American leaders confronted by these unique constrictions has been singularly unedifying. Within the narrowing confines imposed by the universal crisis, they have run in circles like a pack of trapped hares. Through round after round of futile negotiation they have sought to deal with an enemy whose capacity for deceit and treachery is unbounded. By appeasement and vacillation they have compromised their strategic position until, with the final onslaught near, they stand internally divided and all but helpless *vis-a-vis* the aggression-bent Communist confederacy.

As if determined to consummate one final folly, American leaders during June panted frantically after a chimerical disarmament agreement. Gulled by a Soviet pretense of receptivity, the American delegate to London disarmament talks unveiled a series of "small measured steps" proposals which, if implemented, would leave the free world at the mercy of a powerful Russia with enormous conventional forces.

Even as disarmament talks proceeded, events in the Far East glaringly underscored the absolute worthlessness of pacts concluded with the amoral Reds. At long last the UN Command in Korea voided portions of the armistice which, flouted by the Communists from the day it was signed, had restricted UN forces to the *status quo* while the Reds energetically built airfields and flew in squadrons of bombers and fighters. Meanwhile, indications mounted that the Chinese Reds were preparing new aggression, possibly against the off-shore islands held by Chinese Nationalists.

Despite curt treatment accorded its diplomatic representatives in Peiping, Great Britain continued doggedly to seek expanded trade with Red China. On May 30 the London government, defying American objections, scrapped a wide range of Western restrictions on trade with the Chinese Reds. The move still further exacerbated Anglo-American relations at a time when fullest Western unity was vital.

Time-factors stress that the British action was a significant step in bringing the entire human world order to judgment. The interval involved is that of 420 days — one-sixth of the 2520-day Biblical trial or probation period — which marks successive phases of the judgment process. A period of 420 days lunar separates May 30 from July 18, 1958, which will be precisely 1600 days (space or extent of judgment) after the United States tested a deliverable H-bomb on March 1, 1954. And a solar interval of 420 days extends from May 30 to July 30, 1958. This terminal will be 7 x 666 days after the UN was organized on October 24, 1945. Since seven is the number of perfection or completion, and 666 that of human work in opposition to God, the combination of these two factors should mark a point of culmination for man's arrogant endeavors (Chart XXVIII).

The aroused passions of the heathen world, a basic element in the global climax, erupted with barbaric savagery in late May when Algerian nationalists slaughtered all 302 males in the village of La Melouza. The massacre, revealed on May 31, sharply highlighted the stupidity of UN and State Department idealists who, through starry-eyed support of nationalist movements in North Africa, had sabotaged French efforts to maintain order in Algeria.

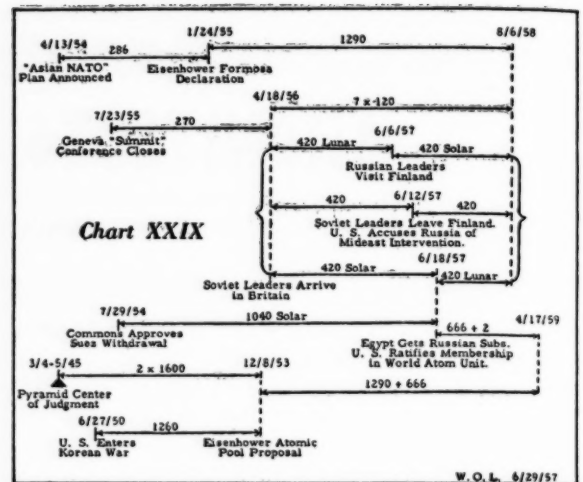
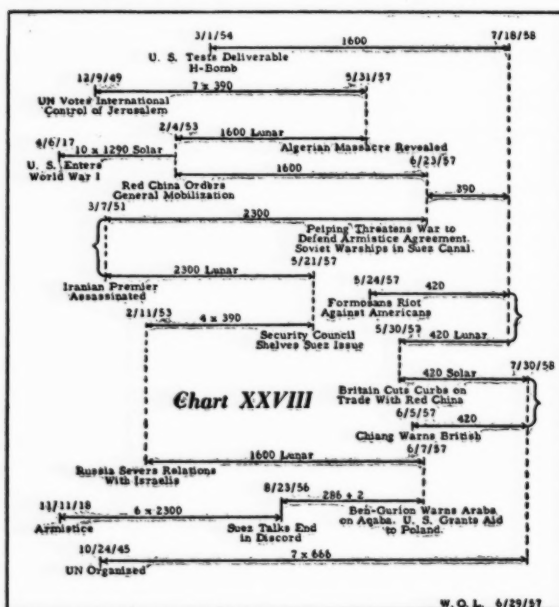
The La Melouza massacre came to light 7 x 390 days (perfection of Israel's chastisement) after December 9, 1949 when the UN voted international control of Jerusalem. No less significant is the interval of 1600 days lunar (space or extent of judgment) separating May 31 from February 4, 1953 when Red China ordered general mobilization (Chart XXVIII).

Britain's easing of the strategic goods embargo against Red China, announced on May 31, went into effect on June 5. On the same day the Chinese Nationalist government warned that British vessels entering Red Chinese ports would do so at their own risk. The date was 420 days before July 30, 1958, which will be 7 x 666 days after the UN was organized (Chart XXVIII).

Soviet Premier Bulganin and Communist Party Chief Khrushchev arrived in Helsinki on June 6 for a new round of "smile and handshake" diplomacy. This was exactly 420 days lunar after the same two leaders began their visit to Great Britain on April 18, 1956. This date, in turn, fell 270 days (birth travail) after the Geneva "Summit" conference closed on July 23, 1955 (Chart XXIX).

Premier David Ben-Gurion, on June 7, warned that any Arab attempt to halt Israeli shipping in the Gulf of Aqaba would be met by force. Meanwhile, the

Especially noteworthy is the interval of birth travail (270 days), extending from June 14 to March 11, 1958, which falls precisely 2×2300 days after the first atomic bomb was dropped on August 6, 1945. The Book of Daniel relates 2300 days to the cleansing of the sanctuary at the close of the age. Other prophets (*vide* especially II Esdras 13: 8-11) make it plain that atomic fire will play a fateful role in that cleansing.



"The Reds have been doing the reverse of disarming in North Korea. They have made a joke of the truce inspection.

The Christian Era in Prophecy

By Howard B. Rand

CHRISTIAN LEADERS and church members today have to a great extent turned away from the fundamental precepts and doctrines of the early Christian Church. They have neglected prophecy particularly — a subject that stirred the imagination of the early Church fathers. Above all, Christians today largely ignore the one outstanding fact of New Testament teaching — the expectancy of the Second Coming of Jesus Christ to earth. Church leaders are mostly silent about this subject, yet the entire New Testament message is predicated upon the certainty of our Lord's triumphant return at the end of the Christian Era. Not only has there been a conspiracy of silence regarding our Lord's return to earth again, but the very doctrines of modern Christianity rest upon such a foundation of skepticism that today, within the Church itself, there exists universal disbelief in the testimony of the prophets, the apostles and the teachings of the early fathers of the Church. The declarations of Jesus Christ Himself are often made to appear to contradict His predicted future return.

This very state of unbelief within the Church itself was also foretold, for just such a widespread apostasy was to be in evidence just before His triumphant return to earth again. Nearly two thousand years ago Peter spoke of the scoffers who would belittle the possibility of the Second Advent of Jesus Christ:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3: 3-4.)

But even those church leaders who today refuse to teach the blessed hope of the early Church, if they are at all honest, are compelled to admit that such a return was the general expectancy among the early apostolic fellowship. This was because Jesus Christ Himself spoke of it and was also due to the fact that the message of the two men in white apparel, who stood by when Jesus ascended, was unmistakably clear:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

But to justify their own lack of faith, the modernists contend that either Jesus was mistaken or the disciples in their sorrow wrongly interpreted His words, and what they were afterward told, according to their own desire and hope.

Nevertheless, an examination of the records of the Christian Era, as the march of history has fulfilled prophecy, proves how wrong present-day church leaders and members are in their refusal to accept as fact all the teachings of the Scriptures. The activities of the followers of our Lord have pursued a definite pattern and, in accordance with the ancient predictions, the day is now at hand for the fulfillment of the hope of the fathers of the early Church — the triumphant return of Jesus Christ to this earth.

Prophets, apostles and the Lord Himself outlined the coming events of the Christian Era and also gave the order of activity as the Church carried out its mission. This was set down as a permanent record in the Scriptures and the fact that world history has accurately followed this outline so far is evidence in behalf of the veracity of the Bible that must be reckoned with. Actually, the history of the persecutions and troubles of the Christian Church, its missionary efforts and the events that would bring the age to its close were all foretold for the instruction and guidance of those who were to be led of the Spirit of the Lord to proclaim the Gospel.

Briefly, the outline of events to come during the Christian Era may be summarized as follows: *1st*) Following the birth of the Christian Church, a period of persecution would arise, with many dying a martyr's death. Then, at the end of the age, following a period of intensive evangelism, another, though shorter, period of martyrdom would occur. *2nd*) After many years of trial and persecution, the Church would enter upon a period of world-wide evangelistic activity and the Gospel of Salvation would be carried to the ends of the earth. *3rd*) This period of evangelistic activity would be followed by a general apostasy, a falling away from the fundamental truths of the Scriptures as believed and taught by the early Church fathers. *4th*) During this time of apostasy the Gospel of the Kingdom would be proclaimed to all nations *as a witness only*, announcing that the end of the age is at hand. *5th*) With the approach of the end of the age, distress, perplexity and trouble were to afflict all nations, men's hearts failing them for fear of what was coming upon the earth. The severity of judgment was to become so great that, except for Divine intervention, all life would be destroyed. *6th*) Facing overwhelming disaster, but having miraculous evidence of the presence of Divine help, the backbone of the great apostasy would be broken, with men and women turning to God for deliverance. *7th*) The next event to take place would be the triumphant return of Jesus Christ as Lord of lords and King of kings, to take the Throne of His father David and reign over the House of Jacob forever. *8th*) The Kingdom Age would then commence, with righteousness and peace eventually established throughout the whole earth, and all nations ready to obey the Lord.

The question naturally arises: Does the history of the last two thousand years bear out this order of activity? If it does, then the only logical conclusion to draw is that the events yet remaining on the agenda will see as accurate a fulfillment as those which have already become history.

—Excerpt from *The Christian Era in Prophecy*

THE CHRISTIAN ERA IN PROPHECY

By HOWARD B. RAND

Here is a booklet containing facts every Christian should know in order to be fully informed and prepared for coming eventualities.

Ten cents each; twelve for \$1.00; fifty for \$3.00; one hundred for \$5.00, postpaid.

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DESTINY

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

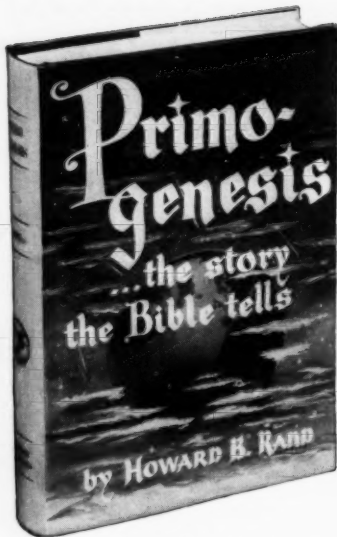
Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.



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PRIMOGENESIS

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By HOWARD B. RAND

You cannot read *Primogenesis* without gaining a fully comprehensive view of the remarkable revelation of the Divine Plan for the human race, beginning with creation and climaxing in the triumph of a great restoration when justice, equity and peace will be the portion of all who dwell upon the earth. Here, contained in one volume, is the fascinating account of creation, the beginning of human history, the rise of civilizations, the organization of the Kingdom of God on earth and its subsequent history during the successive stages of its growth in preparation for its future destiny and greatness.

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Why did God select our planetary system, and the earth in particular, out of all His creation, for the abode of the human race? (Chapter I)

Do you know the origin of the present hate-God campaign and what nation originally made war against God's Throne? (Page 175)

From what did the stars, the planets and the earth, in fact, all the known elements, originate? (Chapter II)

Why does God permit evil? (Page 318)

Who was Melchizedek, King of Salem? (Page 65)

What actually happened when Saul consulted the witch of En-dor? (Page 437)

How did God "create" and "form" and what was the time involved in these two processes? (Chapter III)

When and by whom was an atomic explosion described 3500 years before it took place? (Page 245)

Two different prices are stated for the threshing floor David purchased for the temple site. Can you reconcile this? (Page 480)

Why is Noah, who was the tenth in generation from Adam, called the eighth preacher of righteousness? (Page 44)

Do you know that there are astronomical facts demonstrating the verity of Joshua's long day? (Page 304)

Why does the Bible declare that Solomon sat upon the Throne of the Lord? (Page 489)

Who were the sons of God who married the daughters of men? (Page 45)

God declared He would use stinging insects to help His people. When were they used by Him in modern times? (Page 313)

The Bible states that Solomon brought apes and peacocks to Jerusalem. These were not animals or birds. What were they? (Page 506)

Why was Noah ignorant of the fact that the juice of grapes will ferment? (Page 55)

Do you know why the second tables of stone did not have all the writing on them that was on the first which Moses broke? (Page 220)

Where is the "appointed place"? (Page 594)

What was Ham's sin that caused Noah to curse Ham's descendants? (Page 56)

What is the Covenant of Marvels? (Page 223)

Do you know that Moses tells who Job was? (Page 60)

Why was the wife of Moses called an Ethiopian? (Page 229)

What was the great physical disaster commemorated in the naming of Peleg? (Page 60)

Why does history reveal that the outcroppings of the giant strain appear in the line of Ham only? (Page 233)

An angel talked with Abraham about Sodom and Gomorrah. Who was he? (Page 75)

What were the changes that produced the Dead Sea? (Page 78)

Jacob was not a young man when he stole the blessing from Esau. How old was he? (Page 90)

What is the fire of God? (Page 245)

Is there an explanation to account for the burning bush seen by Moses? (Page 141)

Angels appear and disappear. Is there an explanation for invisibility? (Page 323)

What happened when Israel crossed the Red Sea? (Page 167)

Do you know how Jephthah kept his vow, yet he did not slay his daughter? (Page 340)

Where are the mountains of Ararat (not Mount Ararat)? (Page 49)

What is meant by the Great Restoration spoken of by all the prophets? (Chapter LIV)

It required eight years of writing and careful editing to prepare this volume for publication. There is no other work like it and in no other volume will there be found such a wealth of facts substantiating the truth and accuracy of the story the Bible tells. Every Bible reader, student and teacher should have this book.

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